592 However, ego's interests and sense
593 of social membership lie primarily with his agnatic group and are
571 less affected by friendship than social security.
[602]

An example may help to clarify things here. From the genealogical data of four brothers, the following recent family history emerged which, although atypical in its matrilateral emphasis, still illustrates quite graphically how the residence patterns operate through time.

[768] Upon the death of her husband about forty years ago, a woman of Magumeri returned from Nguru in north Bornu in order to live in the compound of her full brother, the head butcher of the town. With her she brought her three sons all of whom had been fathered by
[587] her recently dead husband. She later remarried, leaving the three boys with their Mo-Bro, and subsequently gave birth to another son by the new husband. The three sons of the woman's original marriage grew up in the house of their (childless) Mo-Bro and were taught the butcher's craft.

[463] When the Mo-Bro died leaving no wife, and no heirs, his
[554] sister's oldest son became the head butcher of Magumeri. The second son decided to leave the butcher's craft (a low status occupation) and become a trader in hides and skins. The youngest of the three full brothers, who was crippled in one leg, elected to remain in butchering. The eldest son became head of the household. He married and prospered and now has two wives and three children (by the second wife). The second also married and set up a new compound for himself on the east side of and adjacent to his elder brother's compound. Later, the third brother married and after a short while moved directly to the north and adjacent to his elder brother's compound.